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WEMINDJI

The Canadian Museum of Human Slights

by Will Nicholls

The Canadian Museum for Human Rights opened last September surrounded by controversy. Protestors at the ribbon-cutting ceremony ranged from First Nations members to Palestinians. A Tribe Called Red cancelled their show at the opening gala.

By then, it had become clear that the museum was an exercise in Conservative propaganda.

James Kafieh, an Ontario lawyer and chair of Canadians for Genocide Education, said the CMHR promoted an "elite" view of human rights, elevating one atrocity over all others in pursuit of an "emotionally manipulative indoctrination."

Built on "stolen land" via establishment privilege and backroom dealing, he said it does not respect the twin pillars of "inclusivity and equity." He observed, "This is the gift that keeps on taking" – at taxpayers' expense.

The museum was a dream of the late media tycoon Israel Asper, founder of the Global Television Network who later purchased what is now known as the Postmedia newspaper chain. According the lore, when Asper talked with Canadian children he found they knew the stories of Martin Luther King Jr. and other Americans who fought for human rights but knew next to nothing about Canadians who had done the same. He died before the museum became a reality. One wonders what he would think of what became of his dream?

It's clear the project became mired in Stephen Harper's political goals.

Tricia Logan, a former curator at the Canadian Museum for Human Rights, said she was told to remove the term "genocide" from Indigenous exhibits. She also alleges she was ordered to limit negative stories about missing and murdered women and the state of Aboriginal child welfare. In sum, stories of the wrongs done to Indigenous people were to be watered down in an effort to promote positive Canadian content.

"As a curator at the CMHR, I was consistently reminded that every mention of state-perpetrated atrocity against Indigenous peoples in Canada must be matched with a 'balanced' statement that indicates reconciliation, apology or compensation provided by the government," Logan writes in a new book, *Remembering Genocide*. "In cases where those issues are not reconciled or where accusations of abuse against the government continue to this day, the stories are reduced in scope or are removed from the museum."

Critics of the museum say that federal funding is not arms-length, and that the content comes with politically motivated censorship.

First Nations, Métis and Inuit groups have never lobbied to have the federally mandated requirements change because, in part, they were busy with more pressing, real-life emergencies, Logan said. That dynamic "relegated and already-marginalized Aboriginal history to a critically under-representative segment of the museum."

The government attempt to whitewash history is nothing short of shameful. It makes a mockery of the official apology to residential school survivors. It shows a complete disregard for the murdered and missing women. It diminishes the concerns surrounding Aboriginal child welfare and more.

Those who seek knowledge will have to take the museum and the stories it is trying to impart with many grains of salt. The actions of the Conservative government and the Canadian Museum for Human Rights reinforce the reality that politics and the truth do not go hand in hand.

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Nik Handson

Goose feasts and beaver tail feats

by Joshua Iserhoff

It's June and I am honking over the four geese I bagged during Goose Break. It's not my usual haul but my tiny freezer wouldn't handle any more.

My time at Met'dootgone with William and Harriet Wapachee and famjam was pure heaven. No Facebook, no Instagram, no Twitter, email or any other outside distractions. It was just what I needed. The only thing I heard once on the bush radio was "when beyeh'doot!?". Undoo'heenou's original Facebook is what I say!

I think at some point everyone needs some of nature's peace, especially for Eeyouch since nature is our natural habitat. The land is our rejuvenator and it brings calm into our weary, busy spirits. I love our cultural breaks and I hope we all continue to practice our traditional ways of life in the real bush.

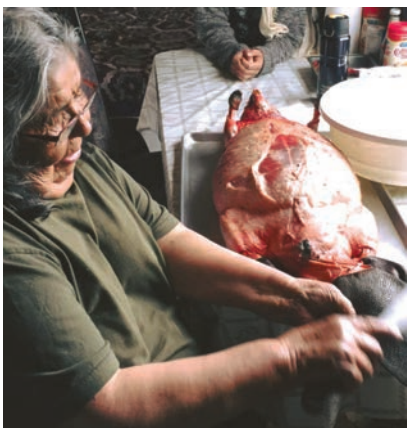
I went to visit Elder Helen Mettaweskum after my therapeutic time in the bush. I helped her skin the beaver "chemskw" while "Wabs" looked on her special friend. During our time together, she reminisced about the old days and shared plenty of stories.

I learned something from Helen. Her knife wasn't "cutting it" and she grabbed the beaver's tail and began to file her knife. She filed her knife on the beaver's tail! She said that this was nature's file! I was so impressed and thought how wonderful it is to learn something new from our Elders.

At the end of our visit, she thanked us for coming and for helping her with the beaver, but she was most thankful that we came to listen and learn. "I will teach anyone who wishes to learn," she told us. As our Elders get older and so many have gone home, it is imperative that we must continue to visit, hear and learn from those who broke the trail.

I normally don't have much negative to say, nor do I give negativity a platform for discussion. But one story I heard about an elderly couple living on the James Bay Highway angered me. Their cabin was shot up and completely ravaged.

Who would do such a thing? I feel for the elderly couple and what they have to repurchase, renovate and clean. I do not know who is responsible for this act of cruelty but I still speak a blessing over the imbecile. If you have any details please call your local police detachment. Tell them to read to Josh's Reznotes if they want more info.



Elder Helen Mettaweskum sharpening her knife.

To help the pet population all over Eeyou Istchee, it's time to spay or neuter your furry companions. To my knowledge, every community has a dog bylaw and that baffles me because we have a pet problem. I encourage you to see the visiting vet and book your canine/cat an appointment. The best part of this operation is that it's free! FREE I SAY! Perhaps a bylaw for new pet owners would be best. Just a thought. I'm gonna enjoy my last goose now…

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Bridging a gap

Mistissini's innovative wooden span wins top engineering honours

by Amy German

Mistissini's new concrete-on-wood bridge carried home a special prize from the Association of Consulting Engineers of Quebec (AICQ) awards gala in Montreal May 11.

The project's engineers received the Transportation Infrastructure award for the 160 metre-long, glue-laminated, wood-beam semi-continuous arched structure – the first design of its kind in Quebec. According to project manager Alessandro Cirella, a wooden structure of this length is unique in Quebec. It was also the only nomination to win in its category unanimously.

"We are really honoured to receive this award and to have been selected as the lead engineers on this project," said Cirella. "We have done work in Mistissini in the past, and we are always very happy to work with them because they have an incredible team of people. It is quite pleasant to work with them and we are exceptionally proud that they let us work on a wooden bridge."

According to Emmett MacLeod of Mistissini's Capital Works Department, the decision to go with a wooden project instead of the standard concrete on steel project was not only about cost effectiveness but also about local employment spinoffs.

MacLeod said that while it might have been a challenge to get everyone on board (so to speak) with a wooden I-beam structure, the design proposal by the team from Dessau (which has since been purchased by Stantec) made the most sense when it came to the environment and cost effectiveness.

Another major factor in this was the fact that steel I-beams would have to be manufactured in and imported from China, adding an additional six months to the project timeline.

"However, our neighbour over at Chantier Chibougamau was able to manufacture them right there in Chibougamau," said MacLeod. "So when it comes to any potential maintenance that needs to be done, which will be every seven to 10 years to put more coating on the sides, they can fabricate pieces that can be installed right away. We now have the means for maintenance right there and so this was a matter of practicality."

For MacLeod, this award is a very satisfying experience because of the effort that went into the project that was several years in the making. It also had to jump through many bureaucratic hoops as it is the only project the community has ever built on land that is Category I, II and III.

Built over the Uupaachikus Pass, the bridge gives Mistissini access to much-needed gravel and aggregates for public works projects. Without access to this area, Mistissini would have to import material from Chibougamau.

Looking back on his, Cirella spoke of the Crees' "vision and wisdom" in taking a chance on a wood-laminate bridge.

"We feel very fortunate that they gave us this opportunity to take that risk. Until we actually designed it, we didn't know what we might encounter. A bridge of that nature and of that length made out of wood was a first for us and it is a first in Quebec. It has never been done here before and that is why this was a real technical challenge. So I am really glad that they gave us this opportunity to go beyond and think outside of the box," said Cirella.

Willie's Place will rise again.

The popular but embattled day-centre for homeless people in Val-d'Or was forced to close April 10 after its initial funding ran dry.

Luckily, various groups took notice and began planning to help support the centre. The first of these was Creeco, whose chairman, Jack Blacksmith, was present when Edith Cloutier of the Val-d'Or Native Friendship Centre made an appeal to the Grand Council and Band Councils for financial support.

"[Blacksmith] and Creeco were the first ones to extend a hand of friendship and support to Willie's place," Cloutier said. "The board of CREECO informed us that they were giving us the fundraising golf tournament profits. That tournament is well supported by the business people in Val-d'Or. They're expecting to raise at least the equivalent of what they had last year, around $40,000, and they're going to give that to the Friendship Centre so we can run Willie's Place. It's great. It's going to help us a lot."

According to Cloutier, the temporary closure was felt across the community.

"We had a survey done by some researchers who are doing broader research on homelessness," she told the Nation. "We asked them to see the SQ, the head of the Emergency Room, to see whether they've seen a difference since we opened Willie's Place. They all said, 'Definitely.' The police have less complaints, issue less tickets, businesspeople see fewer people around, intoxicated in public or their businesses – there are many positive outcomes."

Willie's Place, unlike the Friendship Centre, welcomed homeless people regardless of whether they were intoxicated or sober, a key ingredient in bringing people off the street and out of the weather. It created a community among its members and gave them a meeting point from which they could check in with and look out for one another, while at the same time Cloutier and her colleagues could use the centre to deliver front-line outreach services.

A second blow hit Willie's Place recently, however – the building of the former Chateau Louis bar, in which it was located, was sold to a private buyer who wishes to redevelop the space. Val-d'Or homeless outreach organization La Piauvre had hoped to purchase the building in order to turn it and the rooms above it into supervised housing space for people on the street.

"La Piauvre lost the option to purchase – the deadline ran out, and this other person put a bid in," Cloutier explained. "Of course, the owner had wanted to sell that place for a long time. We were renting out the space for peanuts. The owner really supported us in getting and emergency drop-in centre open."

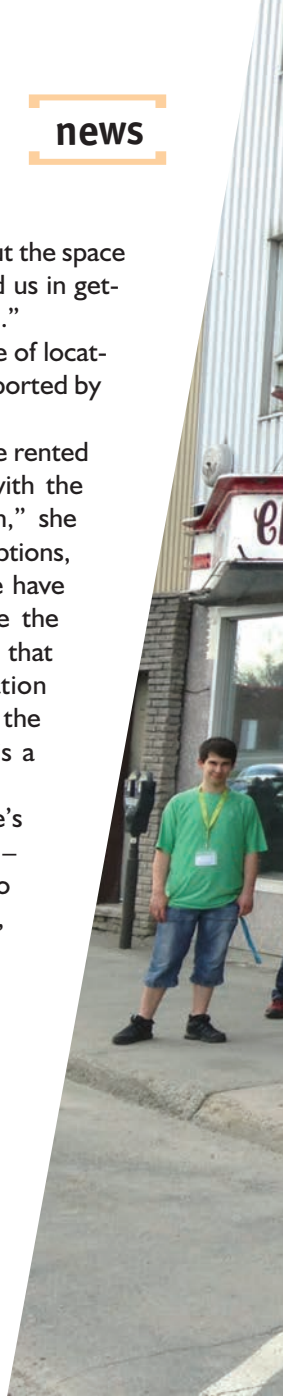
Now Willie's Place faces the challenge of locating affordable new space that will be supported by members of the community.

"We're actively looking at what can be rented out, and of course we're confronted with the challenge of 'not in my backyard' again," she said. "We're opening up to all kinds of options, whether it be renting, commercial – we have to be downtown, because that's where the people are. It's part of that challenge that every [homeless outreach] organization faces, Native or non-Native. But add on the Aboriginal factor, and the combination is a truly strong 'not in my backyard.'"

There's no fixed date on when Willie's Place will reopen its doors, or where – only that everyone involved wants it to happen as soon as possible. To that end, they're even considering trying to buy a small building, though Cloutier recognized that might be too big of a risk.

Regardless, Cloutier said that the Friendship Centre is getting its documents together for a press conference to tell the city and its businesses about the positive effects that Willie's Place had on the community. She thinks that when the city sees the value in the space, it may open up possibilities for wider public support.

"We're considering how we could get a project of our own, a Friendship Centre-driven project for supervised housing, like the one La Piauvre was working on that ended with the sale of that building. So we'd like to find out if we can take on a leadership role in reopening Willie's Place, wherever it will be located, then look into the option of a broader project in terms of housing."



Willie returns

Creeco funding gets Val-d'Or's homeless day centre back on its feet

by Jesse Staniforth

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Aboriginal Day events take shape

Aboriginal Day 2015 is fast approaching and preparations are underway for cultural celebrations at the Val-d'Or and Chibougamau Eenou friendship centres.

In Val-d'Or, the summer solstice festivities will kick off at 7:30 pm on an outdoor stage in the Friendship Centre's parking area to the rhythm of the sacred drum of the Screaming Eagles from Lac Simon. Florent Vollant will perform his new album *Puamuna*, accompanied by longtime partner, bluesman and harmonica virtuoso Guy Bélanger. They will be followed by a first-ever Aboriginal Day appearance from rapper Samian and DJ Horg.

Other activities and programming at the Val-d'Or event include Inuit throat singing, traditional dances, Aboriginal arts and crafts and food tasting – all with the aim of offering the community a unique experience of cultural sharing and exchange. Oscar Kistabish, president of the Val-d'Or Friendship Centre, says that National Aboriginal Day represents a special opportunity for sharing between Aboriginals and non-Aboriginals and has become a major gathering in Val-d'Or.

The Chibougamau Eenou Friendship Centre is currently seeking community members willing to participate and contribute to its Aboriginal Day program, specifically performers who sing, dance, fiddle or have other talents that highlight the culture of the James Bay Cree. Along with live performers, the Friendship Centre is inviting artisans to do live craft demonstrations such as beading, netting, sewing, embroidery and woodcarving.

Cree cuisine will be a major part of the solstice celebration. To offer delicious food tastings throughout the day the Chibougamau centre is asking for donations of wild meat: fish, moose, geese, bear, rabbit and beaver. Anyone who would like to be involved in the Chibougamau Aboriginal Day activities can contact Jessica at 418-748-7667.

Wapikoni helps Native youth become filmmakers

Wapikoni Mobile is set to kick off its 2015 season that will see workshops in 14 different Aboriginal communities in Quebec, Ontario and Manitoba.

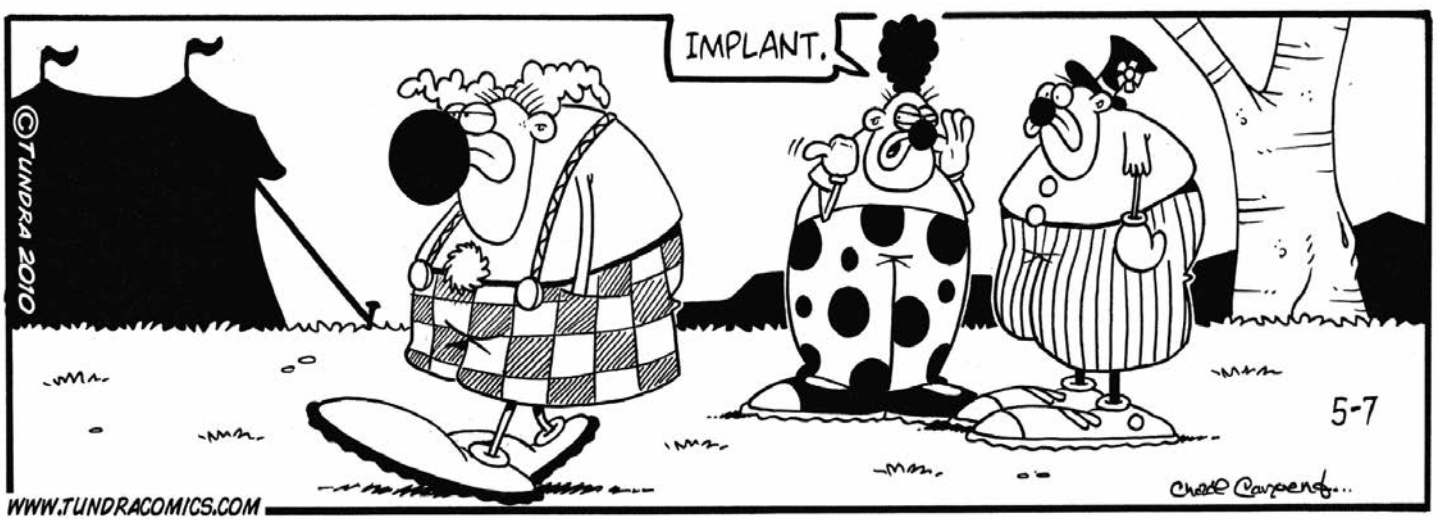
The workshops are led by two filmmakers, a First Nations assistant trainer, a youth outreach worker and a coordinator from each community. They will introduce participants to screenplay, writing, directing and the various technical elements of shooting a professional film including camera, sound and editing.

Wapikoni has established connections with over 26 Native communities as part of its program. This year the group has two mobile studios to offer First Nations youth the chance to produce not only their own short films but also to record songs and musical compositions.

The work produced by Wapikoni Mobile participants showcase the realities, concerns, humour and cultural richness of First Nations. Participants will present their work to their community in a film screening that concludes each workshop session.

Unfortunately, limited resources mean Wapikoni will not be making any stops in Eeyou Istchee in 2015. Communications officer Virginie Michel said the choices faced in selecting participating communities are very difficult to make. This year the communities of Pakua Shipi and Ekuanitshit on the North Shore will be participating for the first time.

The films that come out of Wapikoni's program established in 2004 are often translated into different languages and screened to audiences worldwide. Allison Coon-Come of



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Mistissini participated in a Wapikoni Mobile workshop in 2014 and produced the short film, *Growing*, which is part of Wapikoni's selection of films being screened at film festivals, on television and in museums throughout the year.

First premiered at the Festival du nouveau cinéma in Montreal last October as part of Wapikoni's annual short film launch, *Growing* has been selected for the Skabmagovat festival in Inari, Finland and the Cine Las Americas in Austin, Texas. Recently the film was screened at the Musée de la civilization de Québec as part of an evening of Aboriginal cinema and is one of the films selected by Québec Cinéma to be screened throughout northern Quebec.

Next up for Coon-Come is a trip to Halifax to compete in the Short Film Face Off organized by CBC where she'll be defending her 2013 short film, *Eddie*, with the chance to win a $45,000 prize package including cash and an equipment rental package.

Walkers draw attention to residential school report

The Mushkegowok Walkers are marching from Toronto to Ottawa to raise awareness of the Truth and Reconciliation Commission and the report it is set to release June 3. Lead by Pat Etherington and Frances Whiskeychan, the walkers hail from the Moose Cree First Nation and the Mushkegowuk area of northeastern Ontario covered under Treaty #9.

On Tuesday, May 19, the six walkers walked from the Fleming College Sutherland Campus to Trent

University, participating in a sunrise ceremony the following morning and making presentations at the university.

Their walk to Parliament began May 15, departing Toronto, heading east along Highway 2, then north to Highway 7, bringing the group through Peterborough, Sharbot Lake and Carleton Place.

Haida fashion star lights up new cultural centre

Internationally renowned fashion designer and traditional Haida artist Dorothy Grant was in Montreal recently, hosting a trunk show May 13 at the newly opened Ashukan Cultural Space Cultural Space. The event showcased a variety of Grant's creations including previously unreleased clothing, jewellery and accessories, all available at an exclusive reduced price.

The event also provided an occasion to celebrate the Native celebrity's recent investiture into the Order of Canada to recognize Grant's 30-plus years of contributions to the fashion industry as a First Nations artist, designer and mentor. Over the years, the British Columbian has brought Haida designs into the mainstream with high-end apparel and accessories through her fashion companies Red Raven and Feastwear. Her products are now showcased around the world as she remains true to First Nations cultural values and traditions.

Visitors to Grant's trunk show also had the chance to explore the new Ashukan Cultural Space at 431 Place Jacques-Cartier in Old Montreal. Opened May 1, the venue combines an exhibition gallery, and a sales and training centre, all dedicated to promoting Aboriginal artists and their work in the Quebec, Canadian and international art market.

Non-profit Aboriginal Arts Organization Sacred Fire Production is behind the creation of the Ashukan space, which it describes as a "pillar for the development of Aboriginal art and culture in the heart of Old Montreal." The project is a collaborative effort between Sacred Fire, the Regroupement des centre d'amitié autochtone du Québec and Aboriginal Affairs and Northern Development Canada's Urban Partnerships Program. The Ashukan Cultural Space will be open to art lovers, tourists and the general public 12 months a year and focus on integrating Aboriginal culture into the urban landscape.

feature

Poised for success

Cree artists Mariame and the NorthStars release records on the N'we Jinan label

by Joshua Grant

Montreal-based singer/songwriter Mariame Hasni

If you haven't heard of Montreal-based singer/songwriter Mariame Hasni, well, as they say, you've probably been hiding under a rock. Touted by both Native and mainstream media as the "Cree Rihanna," the 24-year-old who prefers to be known simply as Mariame has been drawing a lot of attention.

"That's not how I want to be seen," said the soft-spoken Hasni. "I am a fan [of Rihanna] but it was the media that chose that."

Managed and produced by David Hodges, hip-hop artist and champion of the N'we Jinan artistic and cultural movement, Mariame is set to be the face of N'we Jinan's foray into the music industry. The new record label nurtures, cultivates and promotes the artistic talent of First Nations in Quebec and was created by Hodges with the support of the Cree Nation Youth Council and the Cree Native Arts and Crafts Association.

Last year, N'we Jinan was featured in the Nation when Hodges organized a series of workshops and musical projects throughout Eeyou Istchee culminating in the chart-topping album *N'we Jinan*, featuring 75 different Cree youth artists.

Mariame is the first artist to sign a N'we Jinan record deal. Her debut release, *Bloom*, is now available on iTunes. Launch parties and performances in support of the album take place May 28 at the Mitchuap Auditorium in Chisasibi and May 30 at L'Alize in Montreal. Nemaska hip-hop group the NorthStars will open the shows.

Born to Elizabeth Napash of Chisasibi, Mariame has Cree and Algerian roots. Though she spends most of her time in Montreal she often travels to Chisasibi to visit her family. Mariame was excited to speak about her new album and the two live performances to support it.

"Nobody's ever seen me in that light, accomplishing an album," she said. "We're bringing something new, something different and something fun."

For the first time, Mariame's live performances will involve both singing and dancing. She says she's been practicing a lot, working with two other dancers and adding choreography rehearsals to her already busy schedule.

The NorthStars are Gary Jolly, Elton J. Salt and Keith Lacroix

When asked what drives her as a musician and what it means to represent the Aboriginal community, Mariame pointed out that music has always been one of her passions.

"I always loved music as a child," she said. "Whatever else was going on, music was what made me happy. It's something I was born with, something I connected to and used to express myself, singing and dancing. It's something I'm happy to share my experience through."

In terms of the message she hopes to convey, Mariame says she wants people to know that they are not alone and that everyone has a story that makes them who they are today. She was also quick to thank her mother Elizabeth for being caring and supportive, no matter what.

A single mother of two who has fought through adversity to realize her performing dream, Mariame is both talented and humble. She told *the Nation* that as she continues to grow as an artist her main goal is to, "just do what I do, keep on singing, and be real with myself and everyone else."

> "There's more weight on your shoulders and it takes a lot of effort, but it's also encouraging knowing that you have all these people behind you."

Big things are on the horizon for Mariame and the N'we Jinan movement. According to Hodges, requests for Mariame to perform are pouring in from across Canada, including a slot at Aboriginal Music Week in Winnipeg this coming August.

"I'm not even sure if she even knows about that show yet," laughed Hodges. "She's really set to take off."

If you can't make it to one of the launch parties for *Bloom*, Hasni will also be performing with the NorthStars in Waswanipi June 13 and Nemaska June 14. Check her out at www.nwejinan.com or on Facebook at facebook.com/mariamemusic.

The NorthStars

Hip-hop trifecta the NorthStars are another David Hodge project under the N'we Jinan umbrella. The group is composed of Gary Jolly, Elton J. Salt and Keith Lacroix (an Algonquin), all currently residing in Nemaska.

The NorthStars are no strangers to rap music. They express their passion for music and the years of blood, sweat and tears they've all put in paying their dues and honing their craft as writers, producers and artists.

Jolly recalled a time 10 years ago when he and some friends performed at an event in Mistissini. "We rapped *Forgot About Dre* and that's sort of how it started," he said. "We've been involved in hip-hop for a long time, lots of people have come and gone, but we've continued to put in a lot of time and effort."

The birth of the NorthStars as a trio began with the 2012 single *Our River*, a powerful and emotional song written by Salt and Jolly in response to the Rupert River hydroelectric diversion project.

Recently the rap trio shot a music video in Nemaska for *Champions*, a song from their forthcoming debut album *Dreams*, which is available for pre-order on iTunes and will be officially released on June 2.

The three said that recording the album was a fluid process, most of which took place over the course of a single week. "We sat down with David, picked out some beats and wrote everything we recorded

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To learn more www.weh-sees-indohoun.ca Pour en savoir plus
Weh-Sees Indohoun Special Management Zone

"The understanding is that we own this land, this is our land, and it's up to us to share our tradition and keep it strong."

right there in the studio," explained Jolly.

All three members emphasized the importance of the chemistry they have with fellow hip-hopper Hodges and the perfect fit between their vision as a group and the vision of N'we Jinan. The three plan to be heavily involved with N'we Jinan Volume II, an upcoming second compilation album that will feature more young Cree artists and musicians and involve another tour through the communities of Eeyou Istchee.

The three rappers and manager Hodges were all pleased with the shooting of the Champions video and can't wait to share the final product with their family, friends and fans.

"It was awesome!" Jolly exclaimed. "It was perfect timing and everything fell into place."

Featuring the staples of the northern lifestyle and landscape, Champions shares the culture and traditions of the James Bay Cree. "You see us hunting, going into the bush and you see the land we live on," they stated. "The understanding is that we own this land, this is our land, and it's up to us to share our tradition and keep it strong. That's what makes a champion."

The group is now building the NorthStars Entertainment Studio in Nemaska, a professional recording studio. It will be the first of its kind in Eeyou Istchee, and will be available for recording and producing all types of audio-related media.

All of the hard work Jolly, Salt and Lacroix have put into making quality music and establishing their reputation as serious rap artists is starting to pay off. Hodges is confident the group has the recipe necessary to be successful in the hip-hop industry, stressing their work ethic and commitment as artists.

The NorthStars also feel an obligation towards their community.

"You can't disappoint the people," said Salt. "You need to do well for your family and take the lead for future generations. It's a big step [signing to a label and producing an album]."

In terms a being a First Nations artist, Lacroix added, "There's more weight on your shoulders and it takes a lot of effort, but it's also encouraging knowing that you have all these people behind you."

The NorthStars believe they can ably represent James Bay in the hip-hop music scene and are thrilled to work with N'we Jinan to help develop and expose Cree musical talent. They are deeply grateful to their fans and supporters saying, "Thank you to everyone, thank you to the Cree Nation, for the chance to represent."

Catch the NorthStars in action May 28 in Chisasibi and May 30 in Montreal opening for Mariame at her album launch as well as June 13 in Waswanipi and June 14 in Nemaska for their own launch parties for *Dreams*. And don't forget to pick up their albums on iTunes.

Cree Development Corporation | La Société crie de développement

Integrity & Innovation | L'intégrité & l'innovation

Population, Employment and Development

Forty years ago we signed our historic treaty-the *James Bay and Northern Quebec Agreement*. This was the first step in the building of our modern Cree Nation. There was no model at the time to follow and our treaty has become the standard.

Among the organisations that were created by the treaty was the Board of Compensation which was established as a branch under the Cree Regional Authority and given the task of administrating the compensation funds provided by the treaty.

Several years later, the Cree Regional Economic Enterprises Company (CREECO) was established by our leadership to be a holding company for our regional businesses. It was decided that CREECO would be situated with the Board of Compensation because, at that time, there was no regional Cree entity with such an economic development mandate.

There has been tremendous change over the last forty years in our Cree Nation. In 1975, our population was 6,500. Today, our population has tripled to 19,000. It is projected that in fifteen years our population will be nearly 27,000.

In 1975, a very significant portion of our population practiced our traditional way of life for their primary livelihood. Our leaders' vision then was for our people to be able to engage in both traditional and modern forms of economic activity. Today, the portion of our population that primarily relies on the traditional way of life has decreased as a proportion of the total Cree population. There have been enormous improvements in the standard of living that our people now enjoy. We now have other sources for our livelihood including administrative positions within our local governments and within our various Cree entities. Thousands of jobs have been created. But all of our employment needs now and in the future cannot be filled with traditional activities and administrative jobs.

We now need to find new ways of continuing to rely on the land and the natural resources to sustain us and to provide for our livelihoods. This means that we must be actively involved in the development of our territory and it requires a new way of thinking about Cree development. We have a responsibility now to "think outside the box".

Cree Development Corporation | La Société crie de développement

INTEGRITY & INNOVATION | L'INTÉGRITÉ & L'INNOVATION

As a result of more recent agreements with governments, we have been able to expand Cree Nation jurisdiction over lands and natural resources. We are now key players in the development of our territory and we are poised to become the major economic and political force in Eeyou Istchee. We need to organize ourselves into a position of strength so we can effectively seize developing opportunities.

To realize this potential we must ensure that we organize ourselves in the most appropriate way to take advantage of the historic opportunity at the doorstep of our young Indigenous nation.

The organizations that were created in 1975 and in the few years that followed filled a gap at the time, but we need to rethink them and build upon their pioneering efforts. We need to make sure that our organizations are up to the task and up to the challenge of fulfilling the remarkable opportunity before us. To do this we need to adapt.

Our strength has always been in our ability to adapt to new realities that faced us. We have survived and grown as a Nation by rethinking, by responding and by changing.

By building on the achievements we have made until now, and by being able to make strategic decisions on behalf of the Cree Nation, we can be more effective players in the development of Eeyou Istchee for the benefit of our Nation. We need to be well positioned to capitalize on opportunities for our communities and our people.

This is the purpose of the Cree Development Corporation (CDC). CDC is a new vehicle for going forward so that the Cree Nation can fulfill the original vision of the *James Bay and Northern Quebec Agreement* and to realize the opportunity for us all to become "masters of our own destiny". This is what Nation building is about.

We have set standards in the past... we must now set yet another standard... a first for Indigenous peoples internationally .

ᐋᓂ/ᐋᐢᓀ ᑭᐳᑎᒻ
Cree Nation Government
Gouvernement de la Nation Crie

A dog's life

Chisasibi Animal Rescue offers new approaches to handling the community's dogs

by Jesse Staniforth

Spay and neuter clinics are organized once a year at a very low cost to prevent unwanted litters occurring.

Though she was trained as a veterinary assistant in her hometown of Montreal, Jolyanne Brien Holland moved to Chisasibi two years ago with her Cree husband intending to be a full-time mom. Then she met Chisasibi's canine community.

"Like every northern community, it was sad to see all the dogs out in poor conditions," she said. "But I saw that I could help."

Immediately, Holland said, she began the process of trying to open a community pound. The bylaws to protect dogs and pets from mistreatment were already on the books, but they weren't enforceable because Public Safety had no place to bring stray or mistreated dogs.

"The only thing was to just pick up the dogs, and eliminate them by gunpoint at the dump," she said. "I understand that. People up north are no worse than people down south – it's all a lack of resources. Most people up here really care for their dogs. They have great values and respect life enormously. People here were not okay with dog culls, but we all understood at some point we had to do something."

So while she worked through the process of opening a pound she bought a 16-foot cube van and began taking the dogs that Public Safety would have shot down to Montreal, where a friend ran a no-kill shelter. Holland says she was not at all surprised to learn that dogs from the north were extremely popular with southern families looking to adopt.

"Northern dogs are very easy to adopt," she laughed. "Why? Because they're real dogs! They're not just used to humans who own a couch and a home – they're very healthy mentally! They're loose, they lose an enormous amount of energy every day, they fight for food."

Her efforts eventually led to the foundation of Chisasibi Animal Rescue (its Facebook page, with over 1500 followers is "Lost/Found/Respect/Love Chisasibi's Dogs").

During Goose Break this year, she ran a pilot Doggie Daycare project in Chisasibi to care for dogs while their families were off in their camps. She says this was a popular idea, and 14 dogs were housed with her while their families were off getting their yearly geese. Even better, she says, were the families who took their dogs to camp with them.

"There's no dog happier than a hunting dog," she said. "This kind of pushed people to spend time with their dog, which is a gold achievement."

At the same time, she put the word out that she would intervene if someone had a neighbour who had left their dog tied up for two weeks in a yard with no food or water. In a grim post she made on Facebook, Holland described some of the sadder dogs she encountered, including some left on barely two feet of chain, and another that strangled itself on its chain while giving birth.

"Dogs are like wolves in the way that they are extremely social," she wrote in that post. "They want to be in a pack, [whether] it's human or dog. The worst thing you can do to a dog is to sentence him to a life on a chain! They need daily exercises and interactions... To him you are a leader and this is family to a dog."

Holland said she knew that her statements would be controversial, but that she felt driven to raise the issue. "It has to change," she said. "No matter who you are or where you live, you cannot expect it to be okay to tie a dog on a leash and forget about it for two weeks. It's not respectful."

At the same time, another initiative Holland is pushing is low-cost spaying and neutering for northern dogs – and not just for the reasons most people think.

"Dogs that aren't spayed or neutered are much more prone to listen to their hormones," Holland said. "So if your dog is not fixed, you'll have roaming dogs who want to mate and want to go away. They'll be more destructive. They'll be more yappy! They smell the females and they want to go."

Not only that, but wolves – who can mate with dogs and have fertile offspring together – are able to smell females in heat from miles away, which draws them closer to communities. Holland notes that this past year has been especially bad for wolves in Chisasibi, and that this was bad news for dogs.

"They'll try to mate with the females, they'll kill them, and they'll kill the males," she said. "And after that, people want to kill the dogs, and kill the wolves. But it's really a human problem! What people fear, people destroy. But at the same time, they don't think farther and think maybe we are the problem. If we take care of our garbage, if we take care of our pets, maybe we'd have less of a problem. Believe me, wolves don't want to be close to us!"

Holland hopes that Chisasibi Animal Rescue will gain in popularity by pairing the traditional Cree respect for the lives of animals with an understanding of dog psychology and dog behaviour. She offers training for those who want to house-break their dogs or understand why dogs are behaving one way or another. But she recognizes that the cornerstone of her contribution to the community is making low-cost spaying and neutering services widely available.

"So spaying and neutering is much more than about overpopulation. It eliminates so many problems at the same time."

Before November 2014 dogs were weekly brought to the dump and eliminated by gun point by public safety officers.

After November 2014 Chisasibi had its own (pound) rescue shelter and dogs that are found roaming are impounded until owners pick them up. Those who are not claimed after 5 days remain there until transportation is organised for them to be brought down south to "Forever Homes Rescue".

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The powwow salesman

Gerald Whiteduck wants to bring the tradition to your community

by Jesse Staniforth

Early last year, Ottawa's Gerald Whiteduck was a furniture salesman working in a warehouse depot. Before that he sold cars for years. But last summer he realized he was ready to make a radical career change. Within a month, he had quit his job to become a full-time powwow teacher, dancer, drummer and singer.

Not long after, Whiteduck, originally from Kitigan Zibi, was all over Eeyou Istchee. You might have seen him at Oujé-Bougoumou's first powwow last summer, or at Mistissini's second annual event. But you could just as easily have seen him in Nemaska, Eastmain or Waswanipi – not to mention any of the many non-Cree communities he visited, among them Wemotaci, Lac Simon and Kawawachikamach.

"What I do is introduce powwow into communities," explained Whiteduck, who teaches men's traditional dance and traditional drum. "If they don't know a lot about it, then they don't understand what it is. They might have their own idea of what it is, but I introduce it as a social event."

Powwow doesn't have the same long history in Eeyou Istchee that it does elsewhere on the continent, but it's spreading fast. Still, some religious authorities in Oujé-Bougoumou were initially uncertain about what it would mean for their communities. Since 2011, when Whiteduck danced at a

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> **"The drum saved my life. I was down, I was in low places. I started following the powwow trail again, like I did when I was a kid. And I started dancing. Now I'm sharing the good feeling I have with my people – the Cree Nation especially. "**

powwow in Chibougamau ("It was really the first powwow in that area," he said), he's been trying to help the community get its own powwow up and running.

"They have a heavy church presence there, so it was slow going," he said, noting that some of Oujé-Bougoumou's faithful worried that powwow ceremonies could be threatening to the church. "It was three or four years later that I actually went into the reserve and hosted a powwow workshop. It's been a lot of patience and work."

Generally, he said, people opposed to powwows don't really understand what the gatherings are all about. "It's not a ceremony, it's a tribal event to bring different nations together – Algonquin, Cree, Mohawk, Atikamekw – we all come together and share some of our culture. Explaining the drum, and the dance – it was a lot of work! It was open, and everybody came. People just didn't know what it was, and they were curious about what it actually is."

What powwow is really about, he underlined, is the power to uplift communities and bring people together. Following a struggle with addiction, Whiteduck took to the powwow trail to help him strengthen his newfound sobriety. He's been sober for over six years, and has been a dancer, drummer and singer consistently ever since.

"The drum saved my life," he said. "I was down, I was in low places. I started following the powwow trail again, like I did when I was a kid. And I started dancing. Now I'm sharing the good feeling I have with my people – the Cree Nation especially. There's a need for that: sharing culture, and a healthy lifestyle, and a way for people to express themselves in a positive way."

Whiteduck was almost overcome with emotion trying to explain last summer's experiences. "It's almost indescribable," he said. "You really have to be there to witness what happens – the things that went down last summer, I'm still buzzing from it!"

Within a few short months, he left his life as a salesman, even though he notes that those jobs helped him prepare for his current life. "I created a perfect job for myself. I combined my salesmanship skills and my [passion and experience for powwow], all so I could do this. It was meant for me. It's the perfect job."

Whiteduck will be back in Eeyou Istchee soon.

"There are still a lot of people who don't know what powwow is," he said. "A lot of people spend all their time in the bush. That's their culture. Their version of a powwow is getting together and doing target shooting and a portage – that's how they celebrate with other nations. So what I want to do is inform them as much as I can. Not just promote my work, but to be informative."

Powwow roundup for 2015

by Akiva Levitas

Summer is almost here and the outdoor festivities are about to start. To help you plan your summer, here's a guide to many of the powwows taking place in Quebec, Ontario and elsewhere.

May

For two days, May 23-24, the 39th annual Grassroots Competition Powwow will be held in Ottawa. The contest prizes range from $50 to $2000 for categories covering all ages and competitions. For info: odawapowwowinfo@gmail.com

On May 30 -31, the 29th edition of the Kitigan Zibi Traditional Powwow will take place in Maniwaki, located about three hours away from Montreal.

June

June 12-14, St. Mary's First Nation will be holding its powwow at the Old Reserve Ground on Union Street in Fredericton, New Brunswick. For info: 506-458-9511

On June 14, the 13th annual Drums Along the Hudson: A Native American and Multicultural Celebration takes place in Manhattan's Upper East Side. So if you're up for some sightseeing and traditional festivities, head to New York City for the celebration. For info: drumsalongthehudson.org

On June 13-14, the Pikogan Powwow will be taking place at the Pikogan First Nation in Abitibi-Témiscamingue. For info: ckagfm@cableamos.com

June 15-21, the Unamen Shipu en Fête festival will be held in La Romaine on the north shore of the St. Lawrence River, east of Sept-Îles. For info: 418-229-2917

June 19-21 the Summer Solstice Competition Powwow will be held in Vincent Massey Park in Ottawa as a part of the Ottawa Summer Solstice Aboriginal Arts Festival. There will be prizes ranging from $200 to $7500 for the various competitions taking place at the festival. For info: www.ottawasummersolstice.ca

On June 20-21, the Ekuanitshit Powwow will be taking place in Mingan, located about two-and-a-half hours east of Sept-Îles.

From June 20-21 there's the Atikamekw of Opitciwan Powwow, located about six hours from Chapais. For info: Band Council at 819-974-8837

On June 21, the Na-Me-Res 2015 Traditional Outdoor Powwow will take place in Toronto. With drumming, dancing, crafts and a kids' area, the festival will bring your Aboriginal Day to life if you happen to be in TO. For info: 416-651-6750 or general@nameres.org

On June 27-28, the Huron First Nation of Wendake hosts its powwow, just north of Quebec City. For info: 418-843-1133

July

On July 3-5, the Abenaki First Nation of Odanak will be holding its powwow, just south of Trois-Rivières. For info: 450-568-2810

July 10-12, the 9th edition of the First Nations Great Summer Gathering takes place in Mashteuiatsh, Quebec. There will be traditional sports competitions and music as well as Innu and Intertribal dances. For info: 1-888-222-7922

The 25th annual Echoes of a Proud Nation Powwow will take place on July 11-12 in Kahnawake, just off the island of Montreal. From dance competitions and drumming to crafts and traditional goods, there's something for everyone at this powwow. For info: kahnawakepowwow.com

On July 16-19, the Essipit Powwow will be held. For info: 418-233-2266 or info@essipit.com

July 18-19 will see the Timiskaming First Nation Annual Powwow taking place. For info: 819-723-2335

On July 25-26, the Grand River Powwow takes place in the Six Nations of the Grand River Community in Ontario. For info: www.grpowwow.com

On July 25-26, the Anishnabe First Nation of Lac Simon holds its traditional powwow. For info: 819-736-4501

From July 30 to August 2, the Festival Innu Nikamu will be taking place in Maliotenam and feature a large line-up of Native performers at the event. For info: innunikamu.ca

From July 30 to August 5, the annual Montreal First Peoples' Festival takes place in downtown Montreal at the Place des Festivals. With films, concerts and activities, the event attracts tourists the world over to experience and even taste First Nations culture in Canada. For info:
www.nativelynx.qc.ca

The Atikamekw First Nation of Manawan hosts its powwow from July 30 to August 1.
For info: 819-971-8813

August

Starting off August, the Listuguj Mi'gmaq First Nation holds its 23rd annual traditional powwow. For info: www.listuguj.ca

On August 1-2, the Rassemblement de la route des Sauvages will take place at the Malécite First Nation of Viger. This is a showcase of crafts and wares as

well as activities, traditional costumes and dances. For info: 418-860-2393

August 2-4, the Wikwemikong Annual Cultural Festival will take place at Thunderbird Park on Manitoulin Island, Ontario. For info: www.wikwemikongheritage.org

August 7-9, the Cree First Nation of Chisasibi will hold its powwow. For info: 819-855-2878

August 7-9, the Innu First Nation of Pessamit will host its traditional powwow. For info: 418-567-2265

On August 7-9, the Mamu Ensemble Painting Symposium will hold its 9th edition at the Shaputuan Museum in Uashat, adjacent to Sept-Îles. Bringing together Aboriginal and non-Aboriginal artists, this unique event promotes dialogue and creativity through shows, exhibits, crafts and traditional foods.
For info: 418-962-4000

On August 8-9, the Gesgapegiag Mig'maq First Nation will hold its Mawiomi Powwow. For info: 418-759-3441

On August 14-15, the Oujé-Bougoumou Powwow will be taking place. For info: tourism office at 418-745-3905

August 21-23 the First Nation of Mistissini will be holding its powwow. For info: 418-923-3466 or tourism@mistissini.ca

August 21-23 will also see the Wôlinak Powwow taking place in the Abenaki First Nation community inside Bécancour, Quebec. For info: 819-294-6696

August 29-30, the annual Kanehsatake Traditional Powwow will be held. For info: 514-892-8731 or kanehsatakepowwow@gmail.com

September

September 4-7 will see the Wemotaci Powwow. For info: 819-666-2237

September 12-13 the Mohawk community of Akwesasne will hold its annual International Powwow at Cornwall Island in Ontario. This event wraps up the summer powwow season for Quebec and parts of Ontario and New Brunswick. For info:
www.akwesasnepowwow.com

Esquire
The
EAT LIKE A MAN
GUIDE TO
FEEDING A CROWD
HOW TO COOK FOR FAMILY, FRIENDS, AND SPONTANEOUS PARTIES
Foreword by BRYAN VOLTAGGIO | Introduction by DAVID GRANGER

Treats for the testosterone crowd

Esquire's follow-up to the popular *Eat Like a Man Guide* offers some gems

by Amy German

When it comes to the kind of nibbles that a fella might make for other fellas during the big game, party or in the morning before a day outdoors, hearty fare is the only way to go. And, with *Esquire*'s latest publication, *The Eat Like a Man Guide to Feeding a Crowd: How to Cook for Family, Friends and Spontaneous Parties*, the magazine for men compiles a delicious series of manly recipes for grill kings and oven overlords.

This cookbook divides its recipes into sections for Late Morning, Late Afternoon, Dinner, Late Night and Anytime Reliables. Compiled from all sorts of gents, they are ranked by difficulty level so that a recipe can be selected based on just how much effort one feels like putting into a meal.

An ideal Father's Day present, this cookbook not only filled with stellar recipes for beef, chicken, pork, fish, seafood, dips and sauces, it also provides for a great deal of technical information. Written simply and in a very inviting, un-intimidating style, this cookbook is a fun read and provides some fantastic culinary inspiration.

Waffles and Eggs with Chicken Sausage and Green Chile Gravy

serves 16
Edward Lee
610 Magnolia
Louisville, Kentucky
Level of difficulty: reasonable

This is reinvented chicken and waffles – a classic Southern soul-food dish that has been a favourite of mine ever since I moved to Louisville. It's not an early-morning dish, but it is perfect for that not-quite-lunchtime meal when maybe you've had one too many bourbon cocktails the night before (my initial inspiration). The original version involves fried chicken dumped on top of waffles – a little extreme for a first meal of the day. I wanted to bring the dish full circle back to an identifiable breakfast (hence the eggs), but it had to retain its Southern roots (hence the gravy). Finally, I adore a little spice in the morning to wake up the spirit, but not so much as to ruin the rest of my day. Green chiles in a can are the perfect moderate choice, especially when your previous evening wasn't so moderate. Just be sure to make a few extra waffles – in my experience, there's always one person who hogs them all.

4 tsp peanut oil or corn oil
2 lb/910g raw chicken sausage (seasoned simply), removed from casings and crumbled
6 oz/170g thick slab bacon, finely diced
1 yellow onion, diced
4 garlic cloves, minced
½ cup/60g all-purpose flour
3 cups/720 ml milk
1¼ cups/300 ml buttermilk
Four 4-oz/113g cans chopped green chiles
3 tsp coarse salt
2 tsp freshly ground black pepper
1 tsp paprika
16 large eggs
16 home-style waffles (your favourite homemade, or even store-bought frozen and defrosted ones are faine)*
½ cup/110g unsalted butter, melted
1 small bag pork rinds
1 bunch scallions, green parts only, coarsely chopped

* Frozen waffles should be defrosted first or they will steam instead of crisping.

1. Position one rack in the middle and one rack in the lower third of the oven and preheat to 375°F/190°C. Find two deep, ovenproof skillets that are about 12 in/30.5 cm wide. Make sure neither has a plastic handle that will melt in the oven. (If it does, throw it away and buy yourself a better skillet.)

2. Heat 2 tsp of the oil in each skillet over high heat until very hot. Add half of the sausage and half of the bacon to each and lower the heat to medium. Cook, stirring and breaking up any clumps with a spoon, until the meats are nicely browned, 5 to 7 minutes. Add half the onion and garlic to each skillet and cook, stirring, until the aromatics begin to brown, 3 to 5 minutes. Lower the heat a little more. Working with one skillet at a time, sprinkle in ¼ cup/30g of the flour, stirring constantly, to make a quick roux. Keep stirring until the sausage is well coated and the flour has absorbed the pan fat, 2 to 3 minutes. (Watch the roux with an eagle eye, as it will burn quickly. As soon as the mixture turns a light amber colour, immediately take it off the heat and keep stirring, because the hot pan will continue to cook the roux.)

3. When you're done cooking the roux in both pans, return them to medium-low heat. To each skillet, add 1½ cups/360 ml milk, ½ cup/120 ml buttermilk, half of the chiles, 1½ tsp salt, 1 tsp pepper, and ½ tsp paprika. Stir constantly until the gravy flows from your spoon in a steady stream, not clumps, about 8 minutes. (The gravy will look sort of shiny when the flour is cooked out.)

4. Turn off the heat and crack 8 eggs over the surface of the gravy in each skillet. (Crack the eggs close to the surface to keep the yolks intact.) Drizzle 2 tbsp buttermilk evenly over the surface of the eggs in each pan. Transfer both skillets to the middle rack in the oven.

5. Working quickly, arrange the waffles on a baking sheet and drizzle the melted butter over them. Slip the waffles onto the lower rack and bake along with the eggs. The eggs are done when the whites turn opaque and the yolks are set but still runny inside, 12 to 18 minutes. (Keep a good watch, as the yolks can quickly overcook. The cooking time for your eggs will vary depending upon your oven.) The waffles should be perfectly toasted at the same time the eggs are ready.

6. Cut the waffles on the diagonal to make four small triangles out of each and pile them on a platter. As a last bit of culinary genius, grab the pork rinds and crush them right in the bag until evenly crumbled. Sprinkle this right over the eggs, along with the chopped scallions and a little salt and coarsely ground pepper.

7. To serve, put the hot skillets on a folded kitchen towel or trivets in the centre of the table, with a serving spoon and the waffle points alongside. Tell your eaters to take a waffle point or three and scoop an egg and lots of the gravy on top.

Braised Pork Shepherd's Pie

serves 12
Ryan Poli
Tavernita
Chicago, Illinois
Level of difficulty: reasonable

When it comes to cooking for a crowd, you want a recipe that gets right to the point. Shepherd's Pie is a rustic British dish typically made with mutton or beef, but my modern version uses pork shoulder. Because the shoulder itself has plenty of flavour, you can braise it in water instead of stock. Also, I use Yukon Gold potatoes because they have a medium-starch makeup and can better absorb butter and cream. When topping the casserole with the potatoes, here's a good technique: Add more mashed potatoes than you need, spreading them over the surface (without disturbing the mixture underneath and getting little pieces of vegetables caught in the potatoes), and then remove the excess.

One 4½-lb/2-kg pork shoulder roast*
Coarse salt
5 carrots, peeled and diced
4 stalks celery, diced
4 small yellow onions, diced

4 garlic cloves, smashed
8 black peppercorns
5 tbsp/85g tomato paste
9 large Yukon Gold potatoes 12 tbsp/170g cold unsalted butter, cut into 12 pieces 3 to 4 cups/720 to 960 ml heavy cream
Freshly ground black pepper 1½ cups/285g frozen peas, thawed

**Ask the butcher for a roast with a good meat-to-fat ratio, as the fat will melt during the long cooking period and help to tenderize the pork.*

1. Preheat the oven to 325°F/165°C.

2. Season the meat with 1 tbsp plus 1 tsp salt.

3. In the bottom of a large Dutch oven or other ovenproof pot with a tight-fitting lid, combine the carrots, celery, onions, garlic, peppercorns, tomato paste, and 1 tbsp salt and stir to mix well. Place the pork on top. Add water to cover the pork about three-fourths of the way up the sides, cover the pot, and bring to a boil over medium-high heat, about 15 minutes. Immediately transfer the pot to the oven and braise the roast until tender and falling apart, 2 to 2½ hours.

4. When the pork is almost done, peel the potatoes and cut into large chunks (about 2 in/5 cm). Place in a large pot, cover with cold water, bring to a boil, and adjust heat to keep the water boiling without overflowing. Cook until the potatoes are fork-tender, about 10 minutes.

Drain in the pot, then while the pota¬toes are still hot, add 2 tsp salt, the butter (piece by piece), and the cream (slowly), mashing the potatoes with an old-fashioned potato masher as you go. The texture should be as silky as possible. Taste, adjust the season¬ing with salt and pepper, cover, and let rest in a warm spot near the oven. (The potatoes must be warm in order to be spreadable.)

5. Remove the pork from the oven and let rest in its liquid for 20 to 25 minutes to ensure it will not get dry. Transfer the pork to a cutting board. Using a slotted spoon, care¬fully transfer the vegetables to an extra-large bowl and add the peas. (Reserve the braising liquid in the pot.) When the roast is cool enough to handle, cut it into small bite-size cubes or just tear it into shreds using two forks. Add to the bowl with the vegetables and toss gently to combine, then add enough of the cooking liquid to moisten the meat mixture without letting it get "stewy" (¼-to-½ cup/ 60-to-120 ml). Taste and adjust the seasoning again.

6. Preheat the broiler.

7. You can use any number of baking dishes or ovenproof casseroles you might have handy, in a range of sizes or shapes, with this guideline: The pan must allow for filling that is about 2 in/5 cm deep plus a thick blanket of potatoes on top.

8. Transfer the meat mixture to the pan or pans and carefully spread the potatoes over the top, completely covering the meat. Slide under the broiler to lightly crisp the top. Watch carefully – this will take only about 60 seconds. Serve immediately.

Tip: To reheat, first bring the dish to room temperature, then place it in a preheated 325°F/165°C oven until heated throughout.

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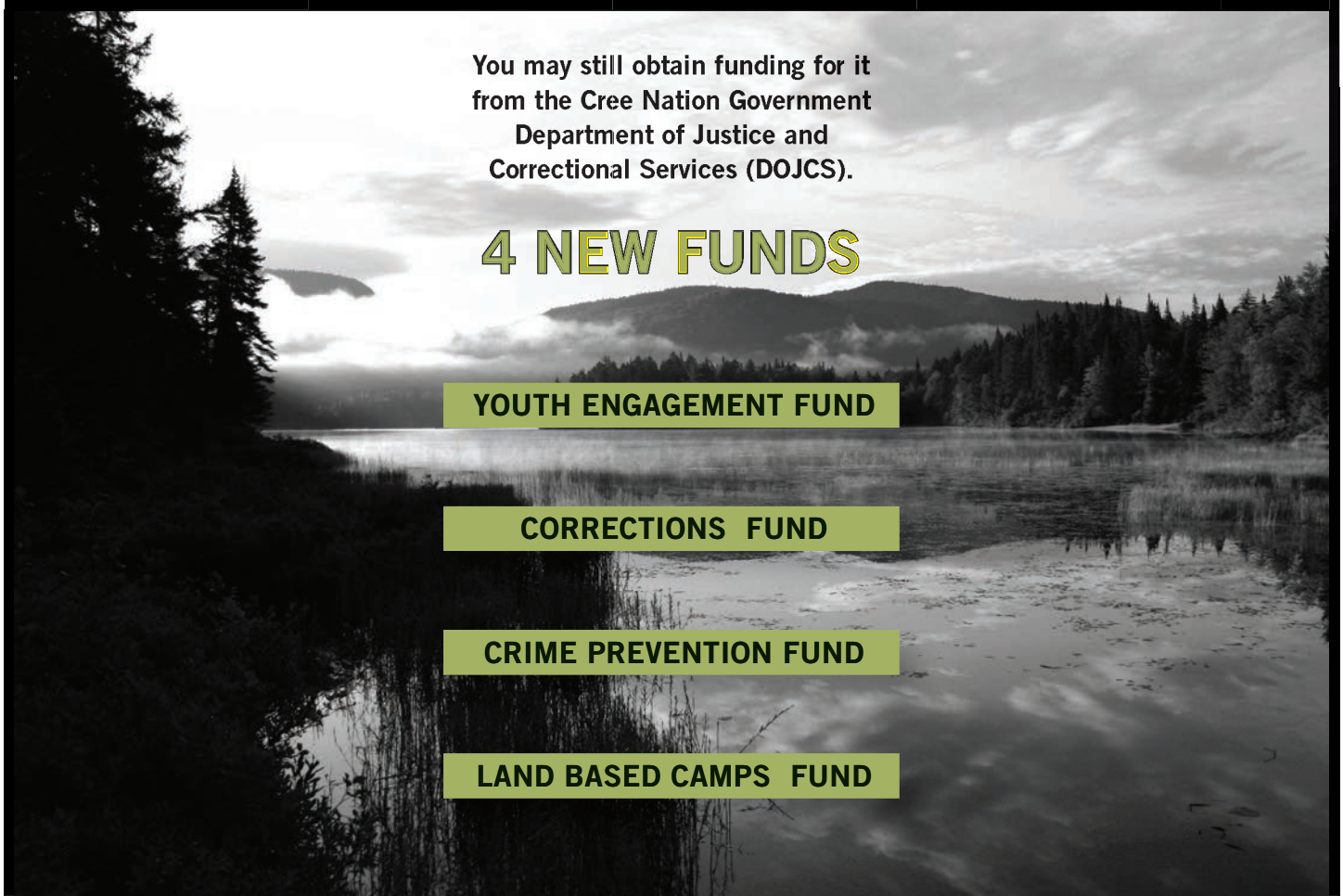

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For details, please visit the DOJCS website at: http://creejusticefunds.ca or phone (418) 923-2661, ext. 1180.

Dark and Stormy Pineapple

serves 12
Francine Maroukian & Tony Aiazzi
The Workshop Kitchen
Philadelphia, Pennsylvania
Level of difficulty: easy

The Dark and Stormy – a classic summer cocktail of ginger beer, rum and lime – has a 19th-century nautical past linked to the rum runs between the United Kingdom and the Caribbean. This grilled dessert pays tribute.

2 ripe pineapples
2 tbsp peeled and chopped fresh ginger
1 cup/200g firmly packed dark brown sugar
½ tsp freshly ground black pepper
6 oz/90 ml dark rum
1 lime

1. Build a medium-hot fire in a charcoalgrill or preheat a gas grill to medium.

2. Cut off the top and bottom of the pineapples so they sit flat. One at a time, sit a pineapple upright on its flat end and, using a sharp chef's knife, cut off the rind from top to bottom, following the contour of the fruit and on working your way around. Cut deep enough to get behind the "eyes" (brown spots) of the pineapples, about ¼ in/6 mm. Turn the peeled pine- apples onto their sides and cut into slices about 1 in/2.5 cm thick.

3. In a bowl, mix together the ginger, brown sugar, pepper, and rum and smear over the pineapple slices. Arrange on the grill rack and grill over low heat until nicely grill-marked and golden all over (watch carefully, as the sugar may burn quickly), turning when the edges start to caramelize. Move the slices around often to different heat areas to get even caramelizing. The timing is very subjective, probably around 15 minutes.

4. Transfer the pineapple to a platter, squeeze the lime's juice over, and serve immediately.

Tip: Serve either with something sweet, such as dulce de leche ice cream, or savoury, such as grilled tuna or salmon.

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Tracking the geese

Does the Ottawa hunt affect northern goose populations?

by Nigel Orr

I spent a short amount of time hunting geese on Champion Lake this spring. The migratory pattern of the geese seemed strange and the number of them seemed to be declining. My father and I were wondering if the hunt in Ottawa could be having an effect. As we pondered, the student in me kicked in and I began to conduct some research. This is what I found.

(1) There are a number of distinct populations of Canada geese in Canada that are grouped together based on which migratory flyway they use. There are two populations hunted in Ottawa; (a) the resident geese, that don't migrate, and (b) the Atlantic population that come from northeastern American states, travel through Ottawa and then through Eeyou Istchee before finally settling around the Ungava peninsula to lay their eggs.

According to Environment Canada, "Canada geese return to nest where they first learned to fly. Canada geese breeding in southern Canada are not northern geese that stopped migrating, they are the result of the natural increase of populations that were re-introduced or introduced for the first time. The present-day southern landscape provides an abundance of high-quality habitat for geese so they have expanded greatly in numbers and distribution. Northern-breeding geese still maintain their historic migratory behaviour nesting in Canada's sub-arctic regions and wintering in the USA."

It's important to keep in mind that the geese in Ottawa are two distinct populations, even though they look alike. Just because it looks like there are a lot of geese in the fields does not mean that all of those geese will travel up North.

(2) Another thing to keep in mind is that hunting down South can affect migrating populations. In 1995, the Atlantic population of migrating geese (the geese we see in Eeyou Istchee) hit a low of around 33,000 breeding pairs. In response to this, hunting was banned in the spring in the American states, Ontario, and parts of Quebec where the Atlantic population flies. Because of the ban, the population grew steadily until stabilizing at around 200,000 breeding pairs since the early 2000s. That is an increase of about six times the amount.

When the Atlantic population was at its low, non-Native hunters did not see the damage they were doing because the growing resident population was masking the decline in the Atlantic population. To them, it seemed like there was an unlimited number of geese in the fields. I understand that there are other factors that may be altering the migratory path making it difficult to hunt geese up North, such as climate change and disappearing eel grass, but these factors do not seem to have much of an effect on the overall Atlantic population as evidenced by their increase in numbers.

(3) I tried to find research on the effects of hunting Canada geese in the spring but had difficulty finding information, so I decided to use research I found on snow geese. Like Canada geese, snow geese feed down South (mostly southern Quebec) in the spring before migrating up North to lay their eggs. The snow geese population increased from 180,000 birds in 1980 to 1,000,000 birds in 1999. As a result, the spring hunt on snow geese was opened and has been effective in stabilizing the population at a range of 700,000 to 1,000,000 birds.

Besides stopping population growth, the spring hunt also had other effects. Before the spring hunt, the migration pattern of snow geese was unidirectional. This means that they would migrate in one direction until they reached their ultimate destination. In the years after the spring hunt, researchers starting recording backward movement in the snow geese, which meant longer flight distances, more energy expended, and less time feeding. Sometimes, the snow geese were pushed back to areas where their food had already been depleted.

Another study found that abdominal fat decreased by 29-48% and breast muscle protein decreased by 5-11% in snow geese following the opening of the spring hunt. The energy obtained from the feeding grounds in the South is essential for completing the migration and in the formation and incubation of eggs. In addition to stopping the population growth through direct kills, the spring hunt also had a secondary, and negative, effect on the snow goose's ability to lay eggs. I understand that snow geese are a different species, but it would be interesting to see if the hunt in Ottawa is having the same consequences on our migratory geese.

(4) As I said, the number of breeding pairs has been steady since the early 2000s. So, it can be said that the goose hunt in Ottawa is not affecting the Atlantic population. However, with continued success down South, and an ever-growing Cree population, there's reason to believe that the influx of hunters down South will be greater in the future, and with that more pressure will be put on the geese.

7-year-old Hilton John Weapenicappo's first goose

I wrote an email to Environment Canada asking if there was anyone monitoring the effects of the Cree goose hunt in Ottawa. A representative responded that there seemed to be little to no impact because of the steady population of geese, but it is difficult to say for sure because there is no way to monitor what's being killed because Crees do not need to report their harvest.

To me, this creates a problem because if the Atlantic population declines in the future, we could not say for certain if the Ottawa hunt had an effect because we simply would not have the required data (number of geese killed by Cree hunters) to make that assumption. If the number of geese killed in the Ottawa fields in a given year can be obtained, you can compare that number to the number of breeding pairs in that same year up at the Ungava peninsula to see if there's any correlation. If there is no correlation, there's no effect on the Atlantic population. But if there is a correlation, then something should be done to limit the impact. For example, and I'm just brainstorming here, postpone the Ottawa hunt until after the migratory geese have made their way through. I'm sure that a solution that benefits everyone can be found.

I'm not calling for a stop to the Ottawa goose hunt because I cannot say with certainty that it's having an effect, but I do think it should be closely monitored because evidence shows that hunting down South can have negative consequences on migratory populations. If Environment Canada can't monitor us, I think we should take responsibility and monitor ourselves.

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UNDER THE NORTHERN SKY

Wildlife in the city

by Xavier Kataquapit

It is normal for me to see many wild animals and birds when I am in the wilderness of northern Ontario. I have come across moose, black bear, lynx, wolf, bobcat, caribou, polar bear, coyote, thousands of Canada and snow geese, as well as many types of small animals and birds. However, I never expected to see wildlife so often in southern Ontario.

All along the river and lake systems in southern Ontario, I have come into close contact with Canada geese. Since the winters are usually mild in southern Ontario, many of these geese hang around the local waterways all year round. I have seen flocks of hundreds of geese right on the shores of Lake Ontario near Toronto.

I recall sleeping on a sailboat one night in Toronto Island a few years ago when a sound woke me in the middle of the night. It was a familiar sound. When I got up to take a look, I was shocked to see that we were surrounded by hundreds of dozing geese floating gently on the water. Sleeping geese make a low garbling and the sound of a hundred or more birds drifting on the water is enough to wake any would be Cree hunter. Although I haven't hunted geese for years, when I come across them in such huge groups and so close, I have to admit my mouth does water a bit.

In Toronto, I was surprised to see so many raccoons. There are thousands upon thousands of these critters living in the parks, river valleys, old buildings and run-down houses in and around the city. If you drive around at night in just about any part of the city, especially on garbage collection night, you will catch a glimpse of entire raccoon families walking the streets. These city raccoons are street smart. They know where the easy pickings are and they watch for traffic. They time their lives to the comings and goings of the garbage man.

I was in awe when I first saw thousands of Trumpeter Swans land at their migration spots near Long Point. When they sit together in large groups, the combined sounds of so many trumpeters gives the impression that you are listening to an orchestra tuning their instruments for a grand performance.

On my daily 10-kilometre walk along a trail beside the Grand River that cuts through Brantford, I have come face-to-face with many wild animals. Just the other day, I noticed a huge beaver that seemed to be playing around in the Grand River almost in the heart of the city. It occurred to me that this overweight beaver had possibly been uprooted or had something tragic happen to him somewhere further upstream that resulted in his urban migration. I couldn't help but think that he might be quite old and perhaps a little confused about where he was. Still he seemed to fit right in as I watched him happily chewing on saplings on the shores of the Grand River.

Often on my walk, I also come across deer. I am not accustomed to seeing deer as they rarely are seen in the far north. At one point when I rounded a corner on the walking trail, I heard a crack in the forest nearby and when I looked up, there were five deer standing in a group staring at me. I stopped to look back at them and we stood there with our gazes locked for many minutes. They were not afraid of me and I wondered if local householders had been feeding them. No doubt about it they were city deer.

I always imagined that the Grand River was too polluted to support any fish. To my surprise, I have discovered that there are plenty of fish in this large tributary and I have seen them feeding in the shallow waters here and there. One old fisherman I met – a retired factory worker originally from Newfoundland – confided in me some of the best fishing spots. He pointed out that all the fishing he ever did was right in the middle of the city on the Grand River.

So, for all you northerners who think wild animals and birds are only something that occurs mainly in the north, I am here to tell you that wildlife still exists in southern Ontario in a big way.

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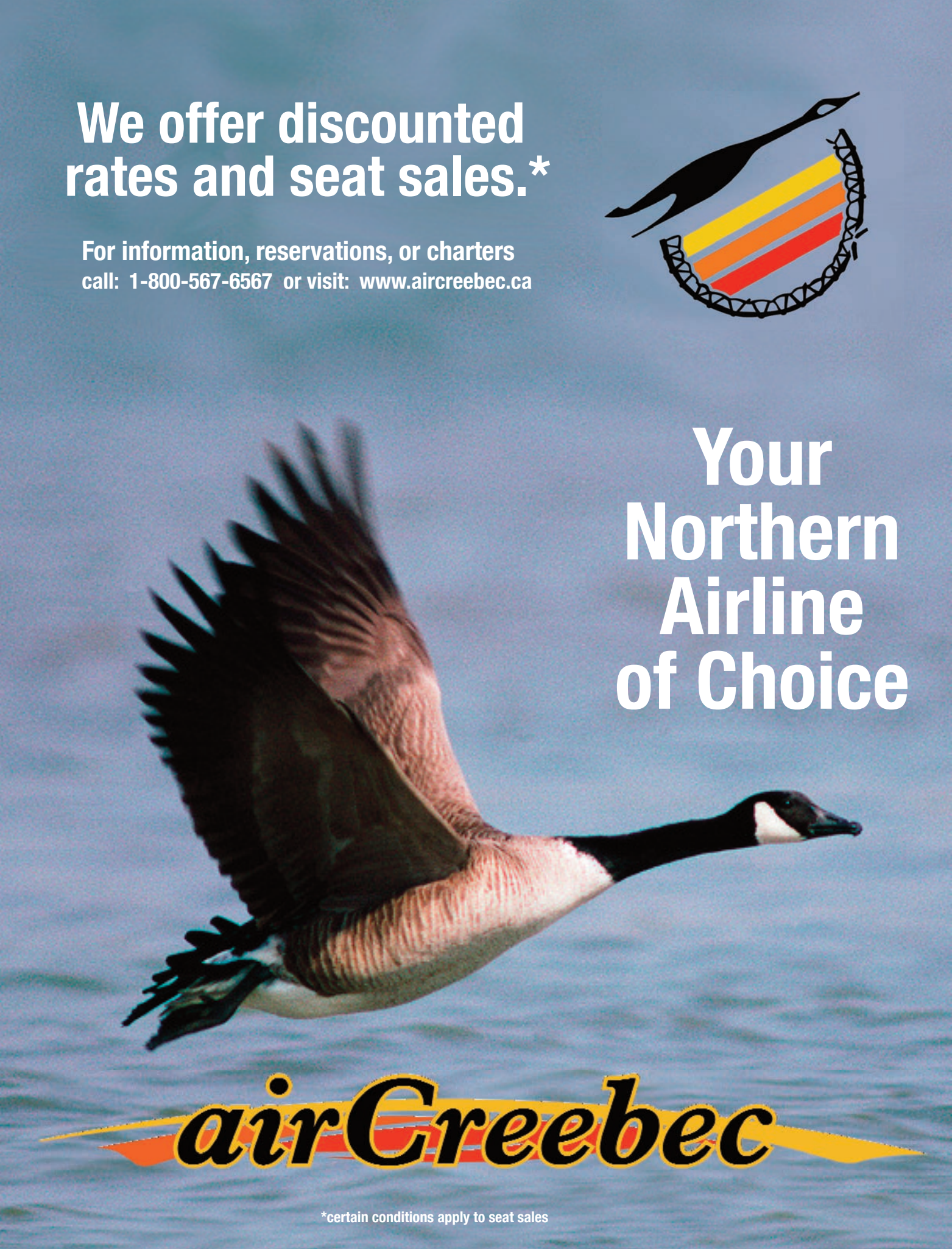

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